

From **Dabiq** To **Rome**

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The Madakhilah, Who Are They?

By Abu Hafs ash-Shami

The Madakhilah are the name of a sect which ascribes itself to Salafiyyah. They are named after Rabi' ibn Hadi al-Madkhali (from the Madkhali tribe). Just like the Asha'irah are named after Abul-Hasan al-Ash'ari (from the Ash'ari tribe).

They have been named other things too

* Jamiyyah: named after Muhammad Aman al-Jami, a scholar from Africa, who started some of the criticisms of scholars, students, and callers early on. I personally don't like this name, because Muhammad Aman al-Jami is not as well known as Rabi', nor does he hold as high a place amongst the sect, nor was he as extreme as Rabi'.

* Salafiyyah Jadidah: Neo-Salafiyyah.

* Jama'ah at-Tabdi' wal-Hijrah: The group of declaring others innovators and boycotting.

* Ad'iya as-Salafiyyah: Salafi claimants.

* Khuluf: Which means those who came after (the Salaf), in reference to the Hadith in *Sahih Muslim*, "Then there will come khuluf, who will say what they do not do, and do what they were not ordered, so whoever does jihad against them with his hand, then he is a believer..."

* Salafiyyun Ahl al-Wala: Those with alliance/friendship [to the government] Salafiyyun. This term was coined up by a group of Madakhilah in a research paper that they wrote for the interior minister of "Saudi" Arabia, to help him against "the callers to revolution." The label has also been used against them by some of the scholars.

* Murjiah al-'Asr: The Murjiah of the era, due to the fact that irja runs rampant amongst their followers, although it is not their most unique trait.

I prefer to call them Madakhilah, because the person who spread their corrupt call east and west was Rabi', May Allah give him what he deserves. He is also the most famous of their scholars.

As for their most unique trait (not their worst), I personally believe that to be their exaggerated and extreme

understandings of jarh and tabdi'. Jarh is the science of disparaging narrators due to deficiency in their trustworthiness. This was practiced by the scholars so as to know from who hadith can be accepted from, and from who should it be rejected. They also used it in the later generations in the sense from who can knowledge be taken from. Tabdi' is to declare someone an innovator.

This extremity is most clear in their wrong application of the principle "whoever does not declare the innovator to be an innovator then he is an innovator." So they misapply this principle as the takfiri groups misapply the correct principle "whoever does not declare the kafir to be a kafir then he is a kafir." The starting point for the average and typical Madkhali (layman or scholar) is Sayyid Qutb. Whoever does not declare him to be an innovator, then he is an innovator. Whoever does not declare the one who abstained from tabdi' of Sayyid, to be an innovator, then he also is an innovator, and onwards, until no one is left on the earth except the few members of their sect.

Due to their extremism, they followed the habits of ahul-bida' before them, so they further divided into sub-sects. Those who sided with Rabi' on some issues, and those who sided with an

Egyptian by the name of Abul-Hasan al-Ma'ribi. The division started over Abul-Hasan's abstaining from declaring certain individuals innovators (in addition to other things), and those who abstained from declaring Abul-Hasan an innovator was grouped with him. This includes the Jordanian Madakhilah who claim to be students of Shaykh al-Albani (which has been declared a false claim, by some of those who were close to the Shaykh, such as Abu Malik Muhammad Ibrahim Shaqrah, an ex-Madkhali).

The innovations and deviance of the Madakhilah include:

- * Believing that legislating man-made laws, complete abstinence from ruling by the Shari'ah, or resisting to rule by the Shari'ah, seeking judgement from taghut, are all just minor kufr, that do not exit the doer from the Millah of Islam, except with istihlal. Istihlal is to believe his sin to be permissible. So they make the sins of major kufr and major shirk equal to lesser sins like adultery, drinking alcohol, etc., by placing the condition of istihlal on the major kufr, which only exists as a condition for minor kufr.

- * Believing that actions of the limbs are not a pillar nor condition for the existence of iman for one to be ruled a Muslim. So for them one can never

pray, give zakah, fast Ramadan, or do Hajj, never do wudu, never get taharah, etc., and he would still be a Muslim, who's Islam can save him from Hell-fire eventually. They would label him a sinner, as for a kafir, then no. So they have followed the Murjiah of the past.

* Exaggerating the concept of excuse due to ignorance with regards to the rules of this life. So for them they excuse the one who calls himself a Muslim (i.e., they judge him a Muslim), in all situations, in all issues. So for them, there is no difference between the foundation of Islam, the matters that are known from the Din by necessity, or those issues that are less apparent or obvious. There is no difference between one who was raised amongst the Muslimin, or the one who was not. There is no difference between the new Muslim, and others. All of them are always Muslim, even if they fall into many types of obvious kufr and shirk, because of the "possibility" of ignorance. This confusion amongst them also applies to the issue of tawil (misinterpretation) by which (for example) they excuse many of the rulers who have pronounced their istihlal of their legislating man-made laws.

* Believing that major wala (alliance/friendship) with the kuffar is not major kufr, unless the person

internalizes a kufr intention, such as wishing to aid the religion of kufr, or to destroy Allah's Din, etc. So if one were to lead the crusade against Islam, head it, support it by wealth and blood, he would still be a Muslim, until he pronounces the internalized intentions of kufr. So they do not make the act itself kufr, until this innovated condition is proven.

* Believing that jihad cannot be fard 'ayn upon the whole ummah. Also, related to jihad, is believing that jihad is not permissible without an Islamic State whose imam directs it. Believing jihad to be forbidden without the permission of the imam. All of this is regarding defensive jihad.

* Labelling those who do takfir of the apostate rulers and their soldiers to be Khawarij or takfiri. They prohibit khuruj against these apostate rulers, due to the fact that they rule them to be Muslim. If they rule some of them to be kuffar, they still prohibit it due to the fact it is not led by an imam (head of Muslim state).

* Belittling the importance of awareness of current affairs and events, saying that such is only for the rulers and scholars, and that the laymen have no need for such. This foolish idea leads many laymen to believe the rulers in their lands to be Muslim, because they

are unaware of the kufr that he practices. So these laymen sometimes end up sacrificing themselves for the apostate ruler by being his sincere servants and slaves.

* Testing people on their positions regarding certain individuals they have labelled innovators. If the person agrees with them regarding their tabdi' then he is befriended, if not, he is taken as an enemy and belittled. The individuals they test people by, many times are labelled innovators based upon some of the above misunderstandings. Example: 'Abdullah 'Azzam said jihad is fard 'ayn, according the Madakhilah this is an innovation, so he is an innovator. They ask fulan at the masjid giving a lecture, what do you think of 'Azzam? He says he is good, then they consider him an innovator, or hold him suspicious.

* They blindly follow the official government scholars on their stances towards their governments and politics. So if the government scholars say peace with the Jews is fine in Palestine, the Madakhilah parrot his words. Note: Not all government scholars are Madakhilah, but the Madakhilah blindly follow them in politics. Example, ibn Baz or ibn 'Uthaymin are not Madakhilah, although they might possibly have some branches of the Madkhali

fundamentals, but the Madakhilah blindly follow their opinions that are related to politics.

* Holding a few people to be scholars in what they call "manhaj." No one else can be questioned on these "manhaj" issues. These "manhaj" doctors include Rabi', 'Ubayd al-Jabiri, etc. They follow them blindly in issues of jarh and tabdi'.

* The Madakhilah tend to have a supportive position of the Saudi apostate regime, although they are supportive of most of the apostate regimes in general. But due to the fact that some of them do takfir of some of these regimes (Syria, Libya, etc.), they always are in agreement in praising and supporting the Saudi regime by heart and soul.

* They are very quick and easy in declaring people to be innovators, even over issues which are not innovation, rather from the best of Islam! Like jihad. As for things that are indeed innovation, if one falls into them, they prohibit reading or praising anything that person wrote. For example, Sayyid Qutb had innovations, but so did many many scholars of the past and present, who Ahlus-Sunnah, as well as the Madakhilah, both quote, such as ibn Hazm, an-Nawawi, ibn Hajr, etc. Yet they absolutely prohibit to treat the

books of Sayyid Qutb, or others like him in the same respect.

* Due to the fact that they hold many of these apostate rulers to be legit Muslim rulers/governments, and those who revolt against them to be rebellious Khawarij bandits, they permit allying and befriending the apostate governments, even if that ends up in aiding these apostates against a Muslim. This is probably the worst of the Madakhilah's crimes (for those who hold this position) since it is apostasy, the apostasy of mudhaharah (helping the mushrikin against the Muslimin).

In the end, they tend to take positions that are favorable for the enemies of Islam, harsh against the Muslimin, mimicking the Khawarij in their "killing of Islam's people, leaving the idol-worshippers."

Rebelling Against The Ruler

By Shaykh Turki al-Bin'ali

The issue of revolting against the unjust ruler is something the people of

Ahlus-Sunnah have differed over, the revolt against a Muslim ruler, not against a kafir ruler, as it's by consensus that you can revolt against him (i.e., the kafir). This consensus was mentioned more than once by the people of knowledge and amongst those who mentioned it was al-Qadi al-'Iyad, Hafidh ibn Hajar, Imam an-Nawawi. and many others (rahimahumullah).

A group of the companions of the Prophet (sallallahu 'alayhi wa salam), revolted against the rulers of their time. Talhah ibn 'Ubaydillah rebelled against the ruler and he is one of the ten that received the promise of attaining Jannah in their lifetime. Az-Zubayr ibn al-Awwam rose against the ruler and he is also one of the ten who gained the promise of Jannah in their lifetime.

The mother of the believers 'Aishah (radiyallahu 'anha) spoke against the rulers, and it is narrated that the Prophet (sallallahu 'alayhi wa sallam) said in at-Tirmidhi that she will be his wife in Jannah.

Al-Husayn ibn 'Ali rebelled against Yazid and he and his brothers are the leaders of the youth in Jannah. Mu'awiyah ibn Abi Sufyan (radiyallahu 'anhu), rebelled against the ruler. An-Nu'man ibn Bashir rebelled against the Umayyad Khilafah, (radiyallahu 'anhu).

More than one companion of the Messenger of Allah (sallallahu ‘alayhi wa salam), rebelled against the ruler of their time, **has anyone said that they are Khawarij?** Keep in mind that they received the glad tidings of Jannah, has anyone said anything about them? Will someone dare to say anything about them? As they are the people of truth and refuge in Allah is sought. They are the dogs of Hell-fire? Will someone dare to say that?

The Tabi‘in revolted against the rulers. a group of Tabi‘in revolted against the ruler of their time, amongst them was ‘Abdullah, a son of a man who was washed by the angels, who on the night of his marriage, he was with his wife when he heard the Messenger of Allah (sallallahu ‘alayhi wa sallam) saying “O horse riders of Allah! Rise on your horses...” he went out from his wife and did not wash himself, and he was killed in the battle, and the angels washed him between the heaven and the earth, his son ‘Abdullah revolted against the Umayyad Khilafah.

‘Abdullah ibn Zubayr, the son of the companion of the Messenger of Allah (sallallahu ‘alayhi wa salam), his mother is Asma, the woman of the two belts, his grandmother through his father is the paternal aunt of the Prophet (sallallahu ‘alayhi wa salam) -

Safiyyah, his grandfather through his mother is Abu Bakr (radiyallahu ‘anhu), his aunt is the mother of the believers, ‘Aishah (radiyallahu ‘anha).

‘Abdullah ibn Zubayr also rebelled against the Umayyad leader, just as the people of Madinah came out against their ruler, as well as the people of al-Basra rebelled against their rulers, as told by al-Hafidh ibn Hajar (rahimahullah). The jurist of al-Basrah revolted against the rulers. The Imam ash-Sha’bi rebelled... The Imam Sa’id ibn Jubayr rebelled and others amongst them rebelled against the rulers of their time, he came out and supported those who rebelled against the Abbasid Khilafah, with money and young people.

The Imam Abu Hanifah an-Nu’mān (rahimahullah), he said regarding those who were killed by revolting against the Abbasid Khilafah, as al-Mansur Abi Ja’far said, “It is like they got shot on the day of Badr.” He said, “Woe to me that I wasn’t in his place.” The same applies to Imam Malik (rahimahullah), when he was asked about the permissibility of revolting against al-Mansur in 145 hijri, he allowed the revolt, they told him, “We gave bay‘ah, we have alliance to our neck with him.” He said, “Rather, you were forced, and there is no allegiance on the forced one.” Imam Malik gave a verdict on this

matter, the same for Imam ash-Shafi'i in his old school of law, he sees the permissibility to revolt against a tyrannical ruler.

Imam Ahmad (rahimahullah), which many of the contemporary speak about and try to include him in their beliefs and fundamentals, they say that they are part of the Hanbali school of thought, the Imam Ahmad (rahimahullah) in his time Imam Ahmad ibn Nasr Khuza'i rebelled against the ruler of his time, he rebelled with the sword and fought till he was killed. When they killed Imam Ahmad ibn Nasr Khuza'i, as mentioned by Imam Ibn Kathir in *Al-Bidayah Wan-Nihayah*, "Imam Ahmad wept over him, and it was very sad for him, and this made him sad for a long time." And he said, "May Allah have mercy upon him, he certainly fought with his self in the path of Allah."

Ponder over the lessons of Imam Ahmad about rebelling against the ruler in his time, he said, may Allah have Mercy upon him, he certainly fought with his self in the path of Allah." Are they capable of this? Those who join false and wrong inside the school of law of Imam Ahmad today? Are they able to say those who rebel against one of these rulers, are they able to say of the rebellion, "May Allah have mercy upon him, he certainly fought with his self in

the path of Allah"? Or, do they say, "They are lost," "they are amongst the dogs of the Hell-fire," and "If it was not the fear of receiving the reproach of the Prophet (sallallahu 'alayhi wa sallam) I would have killed them."

So weigh between the two types of fiqh. The fiqh of the Salaf, and the fiqh of the khalaf.

So here is the case of Imam Ahmad, and there is cases of others in the Ummah. Imam Abu al-'Arab at-Tamimi (rahimahullah) rebelled against the ruler of his time in the Islamic Maghrib, he is the author of the book *Al-Mihan*. He died in the year 333 hijri, but before that Imam al-Jaddah rebelled against the rulers of his time. And amongst them we see the permissibility of rising against the unjust ruler is the Imam ibn Hazm (rahimahullah). He did an explanation in his book *Al-Fisal Milal wa fil-Nihal*.

Others who see the permissibility ...

– Imam al-Ghazali who died in 505 hijri, Imam al-Jawzi amongst the Hanabilah, ibn ar-Razin, Imam ibn 'Aqil who is from the Hanabillah, and other than them amongst the scholars of Islam see the permissibility of revolting against a fasiq ruler.

So no one who rebels against any ruler at any time is considered from the

Khawarij, this is not the criterion to judge an individual if he is part of a school of the Khawarij or not. This is not the way of Ahlus-Sunnah wal-Jama'ah, and this is not the criterion that was known at the time of the Salaf (radiyallahu 'anhum).

Therefore, a Sunni can revolt against the ruler and the innovator, as well as the Shi'ah can revolt against the ruler, the Khawarij rebelled against the ruler and even the Murjiah rebelled. Some Murjiah that were contemporary to the Salaf just as Dharr al-Hamudi, the people of knowledge warned against them, Sa'id ibn Jubayr, may Allah be pleased with him, did not initiate salam to him because of his irja, he warned against them because of his irja.

The Imam Ibrahim an-Nakha'i, may Allah have mercy on him, was an Imam who rebelled against al-Hajjaj and also warned against Dharr al-Hamudi because of his irja, and yet he saw the permissibility to affiliate with the Murji'ah to rebel against al-Hajjaj by the sword. This is the Murjiah that were contemporary to the Salaf, and this shows that anyone who rise against the ruler is not qualified as what? As being part of the Khawarij. You will find a democrat revolting, a secular rebel, a communist rises against the ruler, the secularist revolts also, these people are

disbelievers, so are they fitting the legal condition of the Khawarij?

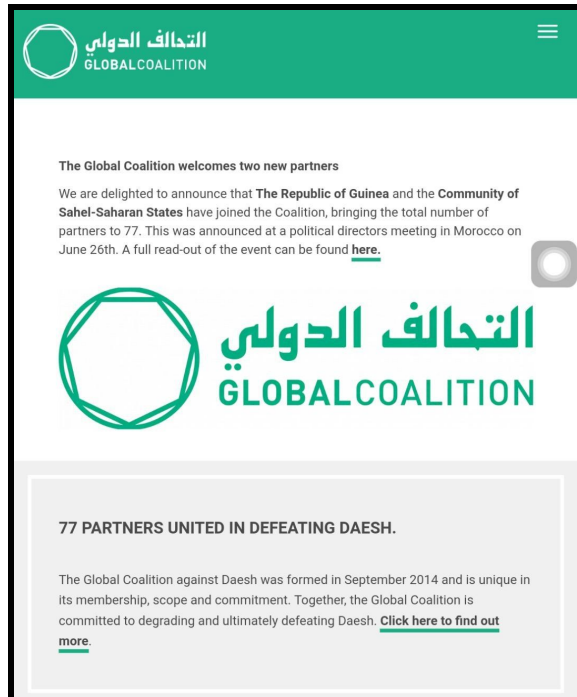
No one who rebels against the ruler is considered a part of the Khawarij but it is essential that he adheres to the principles of the Khawarij... It is through this you will find that the accusation is invalid and it would be fair to say regarding the Murjiah today that they are Murjiah with the rulers and the authorities and Khawarij with the preachers and mujahidin...

Allah is the Most High and knows Best, May the salah and salam of Allah be upon the one who He sent down with the sword and not with the pen.

Editorial

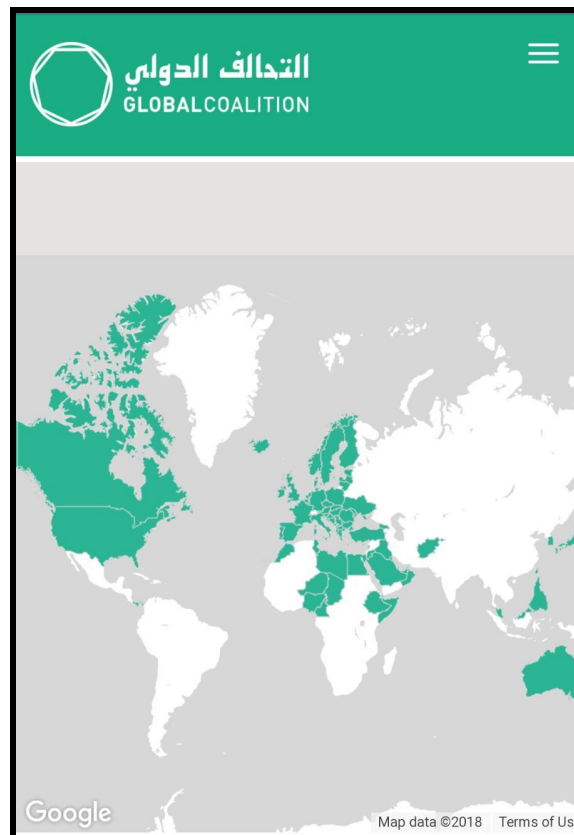
Welcome Guinea and the Community of Sahel-Saharan States

The global coalition the past week announced that it had gained two more members to its lost cause: the Republic of Guinea and the Community of Sahel-Saharan States (I had to google it as well).



This brings its losing members close to 80, ranging from “the most powerful

and richest nation in human history” to small nations and institutions like those aforementioned.



Surely one must ask: Why all these members across the geopolitical world against a small state that even they themselves are in denial in regards to its statehood? Is such an organized and large endeavour, and to quote from the global coalition, “unique in its membership, scope and commitment,” necessary? Surely the matter is bigger and the scope wider than merely fighting against a small group of muwahhidin.

So what is it?

Shaykh al-‘Adnani (rahimahullah) explains, “Ya Muslimin. Ya Ummah of Muhammad (sallallahu ‘alayhi wa sallam). Sham has exposed them. The reality has become as clear to you as the sun. So whoever perishes, perishes by proof, and whoever lives, lives by proof. This is the whole disbelieving world that has gathered, joined in an alliance, and rushed madly into fighting the Islamic State. They made waging war against it, defeating it, and annihilating it their first priority. By what means? What is their goal? What is the reality? What is the rallying cry? **Why have dozens of disbelieving nations gathered to wage war against the Islamic State?** Why have America and its allies launched some 20,000 airstrikes against us? Yes. Some twenty-thousand airstrikes. Why do they spend billions of their wealth on their war against us? Why do they train and arm armies, gangs, and militias? Why do they carelessly send their sons from overseas to fight us? Why do they not train, arm, back, or support any fighters except those who are vetted? **Ask them**, if they would answer, **or answer**, if you can already comprehend. The whole world has not come together to wage war against us **except** because we command the worship of Allah, alone without partner, and we incite others to do so. We make wala based upon it and we declare the disbelief of those who abandon it. We

warn of shirk in the worship of Allah, and we are severe against it. We make enemies based upon it and we declare the disbelief of those who engage in it. This is our call. This is our din. For this alone, we fight the world and they fight us.”

May Allah open the expanse of His infinite mercy upon our shaykh and the thorn in the necks of the enemies of the Din. This is the reality, so know the answer.

The global coalition of kufr have gathered against this small band of believers for the sole reason that it stands for tawhid. It rejects the legitimacy of the governments and states in the world and is the cure to the diseased world in which we live, the sword in which will cut the current world order, and the path to success. It is Islam. It is tawhid. It is iman.

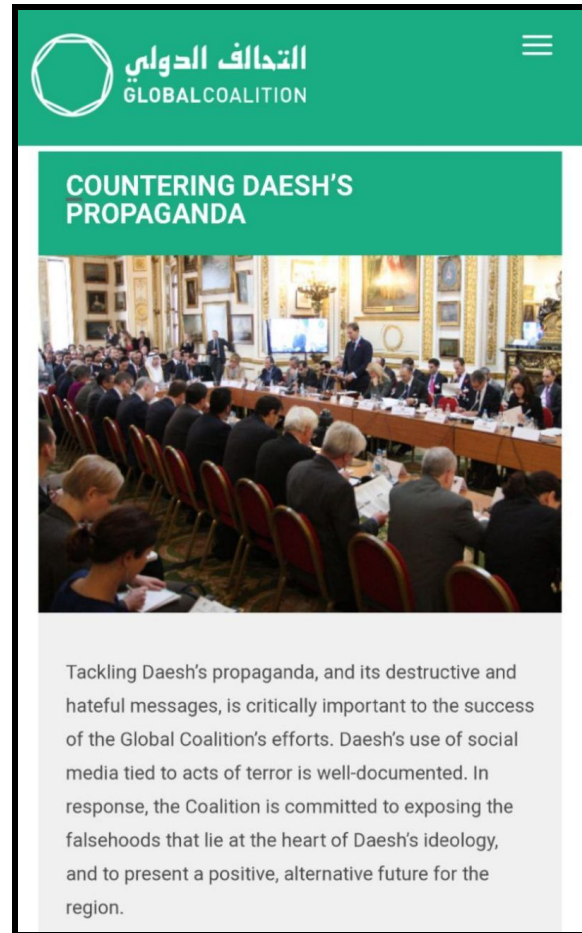
How can you say no?

It was the iman of the Sahabah that rushed into battles with the superpowers in their time, enabling them to defeat them, by the permission of Allah. It was that tawhid that was the driving force in recognizing that the empires of the world were illegal, oppressive, and must be removed. It was the Islam in which was implemented in the hearts, tongues, and hands which spread the justice of the Khilafah to China, Spain, and to the outskirts of France.

It is easy for the kuffar to decimate and destroy entire cities, all that is needed is for the Jewish central bankers to print paper money to fund the bombing campaign; see Japan, Cambodia, Vietnam, etc. Look towards Mosul and Raqqa today and you see the trend continuing. The total and complete destruction of the cities is merely to send a message that the global coalition will not stand to have a city or town outside of its influence, even if that means it is turned to rubble.

However, they know it is not as easy to destroy the pure 'aqidah, from which the muwahhid Khilafah and the muwahhidin worldwide gain its strength to endure and battle against the existing world order, as it is to destroy the cities. For it is that 'aqidah that is the springboard to its destruction, and it is that 'aqidah of the Salaf as-Salih in which the Islamic State spreads and the tawhid of the messengers that is clung to and called towards, that will fully awaken and feed the drowsy Islamic giant that the kuffar have been drugging to stay asleep.

As such their most difficult task remains the one waged against the hearts and minds...



Speaking of destructive and hateful messages, what kind of message was sent to the people of Raqqa and Mosul? The global coalition sent the most hateful message telling them with their missiles and sieges that if you choose Islam, O people, then prepare for destruction. And Allah is sufficient. Bear in mind that the muwahhidin took Raqqa, Mosul, and the other cities without planes and without destruction. It brought to it life in which it can breathe free from the pollution of Western domination and subjugation, and light in which it can see with in this world and navigate with to the next.

What did the global coalition bring except for death and darkness? And have no doubt that if the area was not replete with oil fields, they would have dropped a nuclear bomb in an arrogant display of their shaytanik hatred for the truth and its people.

Here is the global coalition of the nations of shirk and kufr, those who are enemies of the King of kings and rebels against the Lord of creation, wanting to corrupt the world and the 'aqidah of Islam.

So where are you, O muwahhid?

The prophet (sallallahu 'alayhi wa sallam) said, "Fight against the mushrikin with your wealth, yourselves, and your tongues." Do you fear them? By Allah, Allah has more right that you fear Him.

Imam al-Bukhari mentioned in his sahih, "Chapter: Knowledge precedes sayings and actions," highlighting the importance of knowledge. This, knowledge, and its importance is known not to just the Muslim nation, who are the torch bearers in beneficial diniyyah and once dunya knowledge, but it is known to the nations of kufr. Hence, this campaign which is "committed to an effective and unified Coalition messaging and counter-messaging effort to oppose Daesh's narrative and to undermine the appeal of its ideology; to assisting and

amplifying credible and authentic voices from the region and beyond..."

Therefore, we will continue, by the permission of Allah, to produce spears and arrows against the enemies of the Din, **so unleash them**. You, ya Muslim, can counter their deceitful plots by the hit of a "share", by spreading the words of the righteous scholars, or by a simple post. Be sincere with Allah, your Lord to whom you will return, may Allah bless you.

The Muslim should feel honor and pride knowing these nations of kufr have gathered together in such a way. Shaykh Abu Hamzah al-Muhajir said, "The hatred of every taghut against us is the secret of our power, a source of pride, a sign of the credibility of our banner, and the purity of our methodology." It is not based on your race or your fabricated nation states; it is based solely on your tawhid and Islam. It is that, Islam, which, if you were to hold onto, the armies of the nations of kufr will crumble before you, after necessary shakings and siftings in order to purify the ranks.

'Umar ibnul-Khattab said, "Verily, we were the most disgraceful people, then Allah honored us with Islam. If we seek honor with anything besides that which Allah honored us with, Allah will disgrace us."

"And Allah is predominant over His affairs, but most people do not know."

News Headlines

- 4 Filipino soldiers are killed as a result of an explosive device explosion in Shariff Aguak district in Mindanao in the Philippines
- Islamic State fighters apprehended 11 members of pro-Afghan government militias in Khokiano in Nangarhar yesterday
- An Iraqi soldier is sniped and killed in Waqf area in northeastern Diyala
- 5 Popular Mobilization members were killed and wounded in an attack by Islamic State fighters in Albu Isa area of Adhim district in northern Diyala yesterday
- 9 Syrian soldiers were killed and 3 positions burned in an attack by Islamic State fighters on Sweida - Zalf Dam highway yesterday
- Three more Filipino soldiers are killed by an explosive device in the area of Batay Kul on the Sulu islands in the southern Philippines
- A source in Islamic State security informed A'maq that at least 40 were killed and approximately 20 were wounded in a martyrdom attack in the city of Jalalabad in Nangarhar. The

source added that the martyrdom-seeker managed to reach the intelligence complex in the middle of the city, where he detonated his explosive vest on a group of Afghan forces personnel as well as groups of Hindus and Sikhs who were on their way to meet with the Afghan president. The source confirmed that a candidate for parliament was killed in the explosion, with a Humvee and 3 other vehicles also being destroyed. Islamic State fighters had also targeted a medical complex in the same city with a rocket as the Afghan president was attending the inauguration ceremony for the medical complex.

- 6 Somali policemen are killed in an explosive device blast at a checkpoint near Bakaara intersection in Mogadishu
- 7 Popular Mobilization members were killed and wounded in an attack by Islamic State fighters in the villages of Bayar and Mubarak al-Farhan in Adhim district in northern Diyala yesterday
- Two PKK personnel are killed and a 4-wheel drive vehicle is destroyed with the detonation of an explosive device near Nur Mosque in the city of Raqqah.

Caravan of the Shuhada

Hudhayfah ibn Abu Bakr al-Baghdadi



